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The Perkins School *of* Theology

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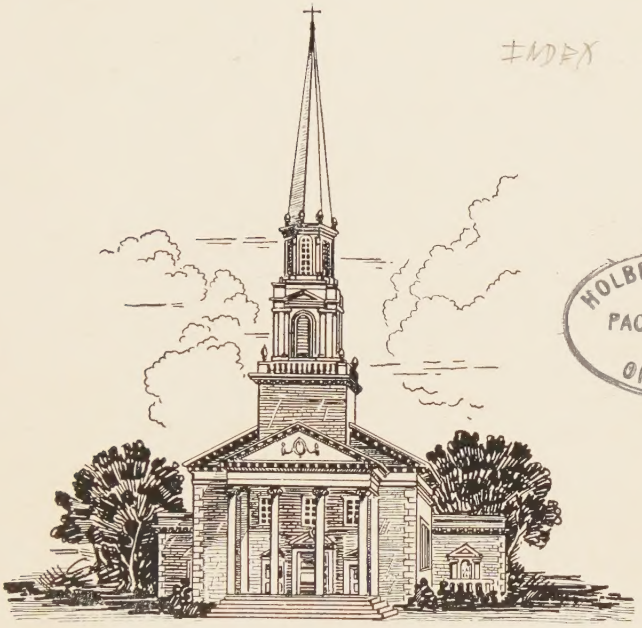

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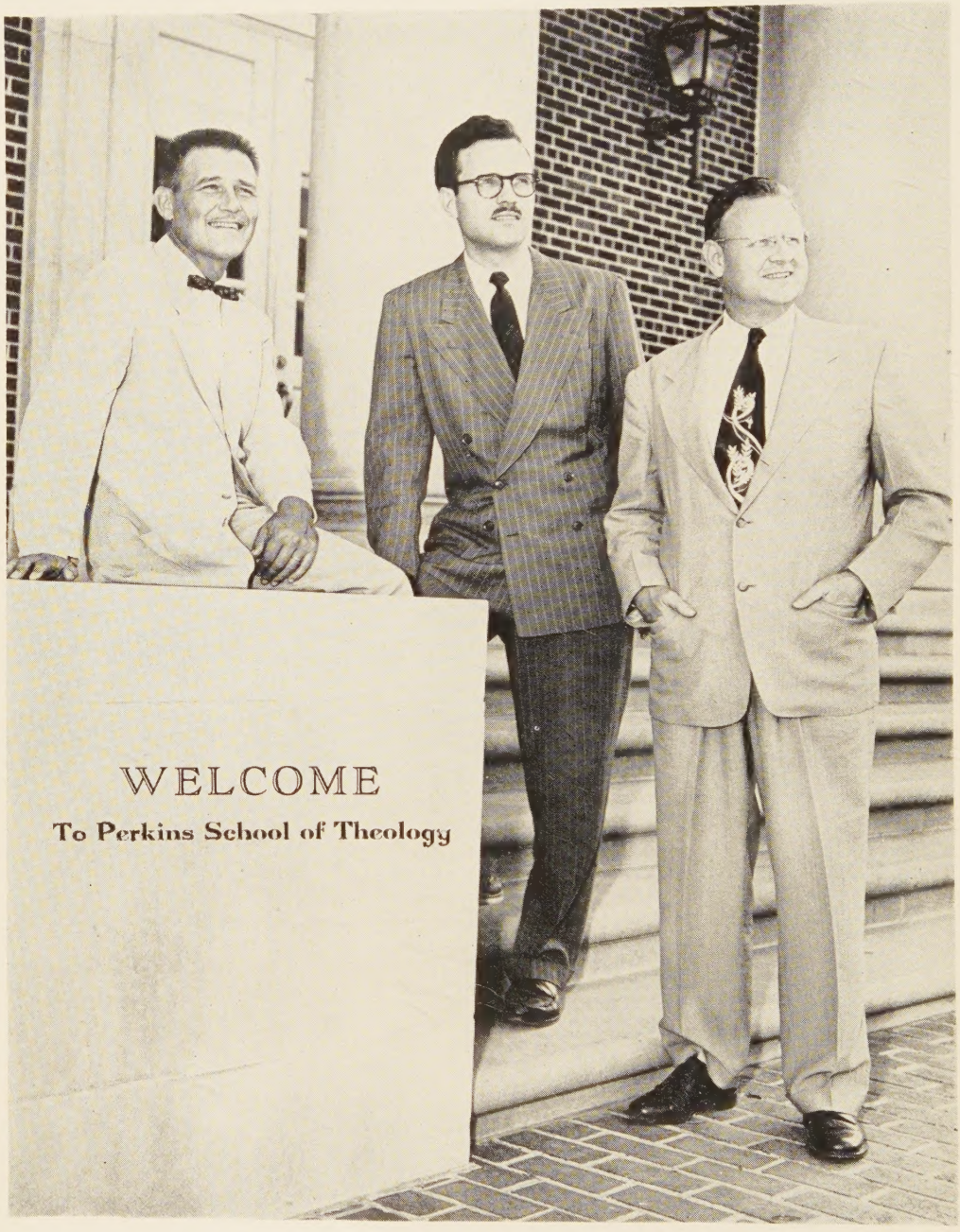

WELCOME

To Perkins School of Theology

THE DEAN'S PAGE

MUCH has happened in the last six months at Perkins. Since my last report in these pages consisted of an effort to state general purposes, emphasis will be placed, this time, on recent events and on the development of the program in line with those purposes.

Surely the most important announcement to make has to do with changes in the faculty. As was noted in the Spring issue of the *Journal* we lost Dr. William Warren Sweet by retirement. It is a great joy to all of us that Dr. and Mrs. Sweet will continue to make their home in Dallas, and his counsel will thus continue to be available.

Beginning with the current Fall Quarter three new full-time teachers, whose pictures appear on the opposite page, have been added to the staff. In left-to-right order in the photograph they are Joseph W. Mathews, Edward C. Hobbs, and Marvin T. Judy. Each of them represents a substantial strengthening of the academic program, and all three, together with their families, are already making places for themselves in our community.

Mr. Mathews, whose experience includes teaching, the parish ministry, and the chaplaincy, comes from Colgate, where he made a distinguished record. Trained at Asbury, Drew, and Yale, he will be responsible for offerings in Christian Ethics, the first full-time teacher in this field since Dr. Paul Root's passing.

Mr. Hobbs is from the University of Chicago, where he has been teaching and studying. The field of his special competence is New Testament, in which he joins Dr. Davis and, this year, Dr. Gealy, in making up what is now, perhaps, the best-rounded department in the seminary.

Mr. Judy's career illustrates an exceptional balance between scholarship and practical affairs. Coming most recently from graduate study in rural sociology at the State University of Iowa, he has long been a leader in the work of the town and country church. He will offer courses in Church Administration, and aid Dr. A. W. Martin in the direction of the field work program.

The School will also benefit from the part-time services of a number of men distinguished in their fields. While Dr. Goodloe is on leave during the fall. Dr. Charles T. Thrift, Vice-President of Florida Southern College, will offer courses in Church History; and throughout the year Dr. Clyde Manschreck, of the undergraduate Department of Religion in SMU, will teach one course per quarter in the same field. Dr. Wasson joins the staff again for full-time teaching in Missions during the Fall and Winter Quarters; and for the Spring Quarter Professor E. Ahmad-Shah of Lucknow University, India, will offer courses in Comparative Religion. The School continues the practice of inviting ministers of Dallas to teach occasional courses in Homiletics; the two this year will be Dr. Lance Webb, of the University Park Methodist Church, in the fall and Dr. William M. Elliott, of the Highland Park Presbyterian Church, in the spring. The visitor for the Winter Quarter in this field will be the beloved former Dean of the School, Bishop Paul B. Kern, who will offer two courses.

The summertime programs, just past, were exceptionally strong. Many of the regular faculty taught in either the Summer Session or the School for Approved Supply Pastors, and both schools presented

guest teachers. For the former, Dr. Gealy as Director had on his staff Dr. Philip Ashby of Princeton, Dr. John Casteel of Colgate-Rochester, Dr. Floyd Filson of McCormick Theological Seminary, Dr. Robert Fitch of Pacific School of Religion, Dr. Paul Hutchinson, Editor of the *Christian Century,* and Dr. Douglas Jackson of Candler, Emory. For the Supply School the Director, Dr. A. W. Martin, invited the Reverend Floyd Brower, pastor of First Methodist Church, Carruthersville, Mo., the Reverend James Kirby, Superintendent of Pampa District, Northwest Texas Conference, Dr. Edmund Steelman of Southwestern University, and the Reverend James Upton of Hendrix College. A third summer program was the Faculty Seminar on Religious Perspectives in College Teaching, supported by the Danforth Foundation and enlisting the participation of approximately twenty faculty members representing a wide variety of colleges, denominations and disciplines. To describe Perkins of this summer as a "three-ring circus" would do justice to the vitality but not to the seriousness and excellence of the program.

And what of the students? At the moment of writing the enrollment for the fall gives promise of being both the largest and yet the most highly selected student body in the School's history. They are drawn widely from the Jurisdiction and include, as well, representatives from other sections and nations. The President of the Student Government, Mr. Worth Gibson, has selected an able Student Council to serve with him, and the group have already aided the School greatly in the orientation program for entering students. This program, planned by the Orientation Committee under the chairmanship of Dr. Marsh, was the most ambitious yet undertaken, consisting of three days of various events designed to give entering students an insight into the purposes and program of a seminary career.

Yet it is unfair to single out for special mention any one faculty committee or program, when so many are doing their work so well. Since space does not permit a detailed telling of the story, recourse must be made to the sharing of other important news in capsule fashion. The following items are noteworthy:

At its last meeting in the Spring, the faculty voted to change from the quarter system to the semester pattern (which is the system used by the rest of the University), beginning with the school year, 1953-54 . . . The Jurisdictional Conference at Wichita approved a request from Perkins for an annual grant of $6,250 for its regular budget . . . Bids were opened on Selecman Hall in midsummer, and the actual construction got under way in August. Selecman Hall will contain classrooms, offices, an assembly hall, a student lounge, a small prayer chapel and other needed facilities . . . The Religious Film Association has chosen Bridwell Library as its depository for the Southwest, beginning October 1. The School will have free use of the valuable collection of films . . . Another recent and unusual addition to the Library is the acquisition by gift and purchase, of the famous Steindorff Collection of Egyptology . . . An important action of the faculty at its first fall meeting resulted in the establishment of a special Committee on Curricular Reorganization. Under the guidance of this committee the faculty will give itself during the succeeding months to an intensive study of our academic program, looking toward the introduction of a revised curriculum next September . . . Elsewhere in this issue is an announcement of Ministers' Week for this year. We hope to see you here in February.

MERRIMON CUNNINGIM

BRING ALSO MY BOOKS!

By JOHN THOMAS MCNEILL

Dr. McNeill was recently Visiting Professor of Church History here in the Seminary. He gave the following address at a chapel service.

THE EDITOR

THE entrance to an ancient library has the inscription, "Medicine for the Soul." Our educational thinkers have been deeply concerned about what are called "great books." They prepare lists of these and encourage their circulation, and they explain to students how to go about reading them. The idea of a collection of choice works was anticipated by John Wesley, whose "Christian Library," despite hasty and defective editing, was a most valuable aid to religious intelligence and devotion.

There has been a recent announcement of a new "Library of Christian Classics," a series representing the choice of present-day editors. But nobody in his wits would try to establish a *rigid* list of great books. Our greater libraries are rich in books of timeless importance, and any canon of such works would leave in the extra-canonical status a great many good candidates for admission. There is something about a great book that is not indicated merely by its style or imagery or weight of learning. "A great book," said Luther, "is a great action." A book is great if it does something specific and vital to persons who read it. Bunyan found Luther's Galatians commentary a book to be "preferred above all others" except the Bible, because Luther in its pages had in an uncanny way described and interpreted Bunyan's own spiritual anguish and the "grace abounding" that was its cure.

> I found my condition in his experience so largely and profoundly handled as if his book had been written out of my heart.

Baxter in his teens was effectively moved to religious interests by a pedlar's copy of *The Bruised Reed,* a sermon by Richard Sibbes. Alexander Whyte asked, "Have you a copy of Law's *Serious Call*?" If not, he added, "Sell your bed and buy one — though now the bolster will be enough." Whitefield counted Henry Scougal's *The Life of God in the Soul of Man* the book from which he first learned what true religion is; and Newman having read at sixteen Thomas Scott's *The Force of Truth,* testified long after, that humanly speaking he owed his soul to that writer. Books that remake lives are great books. Yet not all great men are good men, and the same rule applies to books. We restrain, or even execute, evil men. It appears more difficult to deal with evil and injurious books. Milton likened the suppression of a book to the killing of a man. In the spirit of Milton, we regard it as illiberal and wrong to suppress books unless they are very injurious indeed.

It may be recalled that Milton himself ardently defended the killing of one man whose survival he deemed a danger — King Charles I. But while each of us

might like to recommend capital punishment for some criminal books of our acquaintance, we do not demand this, because the habit of suppressing books is a very dangerous one and has more often than not been destructive of books that have a right to live. It is better to meet bad books with good ones than to try to ban them or burn them.

In II Timothy 4 we seem to have a reminder that St. Paul was a man of books. While there is great uncertainty about the authorship of these letters to Timothy and Titus, it is widely agreed that this chapter contains salvaged fragments of a private letter of the Apostle to his friend and helper Timothy. The life of the great ambassador is near its end. He writes from prison, awaiting the verdict of death — "The hour of my departure has come. Do your best to come to me soon... Do your best to come before winter." And in verse 13: "When you come bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments."

This passage offers all the charms of historical speculation. The very word here rendered "cloak" (*phelonen*) may equally mean a satchel or protective case for manuscripts, and if it were not for the reference to winter, we might suppose that he was asking simply for his brief-case and its contents. But probably it was the ancient equivalent for an overcoat, a simple cape reaching below the knees, that he would need as he studied in the cold jail in winter.

Fifteen hundred years later William Tyndale, the great Bible translator, lay in prison at Vilvoorde in the Netherlands. He wrote to a nobleman making a similar request:

> I entreat your lordship, and that by the Lord Jesus, that if I must remain here for the winter you would beg the commissary to be so kind as to send me, from things of mine that he has, a warmer cap... I feel the cold painfully in my head... Also a warmer cloak, for the one I have is very thin... But most of all, my Hebrew Bible, grammar, and vocabulary, that I may spend my time in that pursuit.

Neither Paul nor Tyndale secured his freedom again; they gave their lives for their faith. We would like to think that their last days were employed in, and comforted by perusing the books for which they pleaded.

"*Ta biblia, malista tas membranas.*" The biblia would be papyrus rolls. The invention of a method of preparing the papyrus reed of the Nile to form a writing surface solved a great human problem and greatly enhanced the possibility of the preservation and spread of ideas. The ancient classics of Greece and Rome were written on sheets of papyrus, which were then pasted together into rolls. Xenophon reports that the pupils of Socrates read *biblia* of the teachings of the ancient ages. The three libraries which Cicero kept in three separate villas consisted of such books. On the bookstalls of the towns men could buy the current books and those of earlier generations, everything from poetry and oratory to cook-books.

It is conceivable that St. Paul's *biblia* were pagan writings. His phrase "a law unto themselves" is from Aristotle, and he is represented in Acts as quoting a poet of his native province who in turn was dependent upon the distinguished inspirational Stoic writer Cleanthes. Paul would probably have agreed with John Calvin that it is an offense to God to reject truth, from whatever source it comes. But it is more likely that the books were portions of the Hebrew Scriptures. They may even have included, as Dr. Ernest F. Scott suggests, one of the collections of the Sayings of Jesus then in circulation and later to be

used by the Synoptic writers. Some apocryphal book such as *The Wisdom of Solomon,* which Paul's letters reflect, is another possibility. The reason that we have no safe guess here is that St. Paul was evidently a wide reader.

"But above all the parchments." They tell us that although these prepared skins of sheep and calves and antelopes had been used for writing for about two centuries, they were not yet used for books in Paul's time. The great vellum codices of the fourth century had no parallels in the first. Instead, small pieces of parchment were used for notes and documents where durability was important. Paul may have had precious personal memoranda, or certificates, such as a certificate of citizenship, that were written on parchment. Not impossibly, they contained records of church affairs, or lists of the names of church workers in the numerous churches under his care, such names as he mentions with commendation in the closing verses of his letters. Moffatt would translate *tas membranas* "my papers." The books then, were rolls containing works of other writers, the parchments, very likely, personal documents of his own.

We can hardly read this verse without being reminded of an incident recorded in Acts 26. The governor, Festus, held Paul in protective custody in Caesarea. He had appealed to Caesar and would go to Rome. King Herod Agrippa visited the place, and Festus, who had been observing the habits of the unusual prisoner gave Paul an opportunity to address the King. At a high point in the Apostle's message, Festus interrupts with a loud protest: "Paul, you are mad. Your great learning is turning you mad." The man of affairs is disconcerted by the conduct of a man who likes to have his nose in a book, and Festus could only attribute the unfamiliar Christian message Paul had uttered to mental derangement from over-study. It is, at any rate, a testimony to the Apostle's studiousness.

It is not an accident that the one Apostle whose achievement on behalf of the Gospel and the Church outclassed those of all the others, was apparently the best educated and the most studious of them all.

How about ourselves — for whom at ordination, the gifts of the apostles are sought from above? Is anybody going to jump to the conclusion that our zeal is due to the fact that excessive study has unhinged our minds? If we were in prison and the hour of our departure near, what books, what papers of our own, would we crave for our comfort? If I were an old-time Puritan I might observe that during this circumscribed earthly life we *are* in prison, and that our days are few and must therefore be crowded with significant employments. The Puritan would press for attention to the choice of reading — a choice that must be determined on the strictest estimate of the value of precious time, and the chief end of man.

In the theological school we live on intimate terms with books. They exact from us time and effort, and sometimes they weary and annoy us. But how many ministers on the field would give a high price for the privilege of constant access to the library in which they have labored as students! It is actually more needful for a minister to possess the books he uses than for a professor. The professor lives out his working years beside a library that he can use freely; the minister is often separated from a well-stocked school library for months and years. I hold that the church boards would do a most useful service if they saw to it that every minister has enough good books for his work. The absence of good reading habits and the lack of good books are twin evils that keep a great many ministers ineffective; and each of these evils helps to accentuate

the other. In some cases we get a result like that described by John Earle, the celebrated seventeenth century writer of character sketches, when he presents "the Raw Young Preacher,"

> He preaches but once a year, though twice on Sunday; for the stuff is still the same, only the dressing a little altered. He has more tricks with a sermon than a tailor with an old cloak, to turn it and piece it, and at last quite disguise it with a new preface.

A preacher may get a reputation for eloquence without much reading, but it will be given him by insincere people who are glad to see their own superficiality reflected in their minister. The minister's reading should not only be wide but deep. He should read books that tax the mind, books that call for the taking of notes. "Never read without pen in hand," was a maxim of Thomas Crammer. Never, perhaps, did the quality of the printed page reach so low an average as today. If you go to the larger marts of books and magazines, you behold their display with a shudder. Barbarism assails the world in arms today; but here is another wave of barbarism utilizing the very means of instruction, the printing press. The sheer vulgarity of much that is popularly read exceeds all bounds. The forests of Canada have taken the place of the papyrus swamps of Egypt as the source of the physical material of books. They are made to produce mountains of pulp, and this is flattened into paper for print. O, what broad acres of printed drivel, insulting to the human mind no less than to Christian sensibility, are spread forth. Man is stripped of all moral dignity, and becomes an intimately photographed moron, scarcely permitted to express a mature thought, much less a lofty one.

It is more than ever necessary for the minister to keep his reading on a level far above that of what is written for the multitude and on which publishers thrive. Occasionally perhaps a "best seller" may be a good book; but it is desirable to avoid them until we have the judgment of trustworthy reviewers — and some popular reviewers are not trustworthy. Book clubs may help a little, but they do not begin to meet the minister's problem of reading. He is not a reader of contemporary books alone. The books of 1951 have, in his estimation, some thirty centuries of books to contend with. I suggest that a good rule about new books is "Borrow selectively and buy cautiously." Another rule has often been stated in various forms of language; briefly it is this: "When a new book appears, I read an old one." It has also been shrewdly said: "A book you haven't read is a new book." It is sometimes agreed that the minister must read the books his people read in order to keep in touch with them. This may get him bogged down in a slough. It is vastly more important for him to read beyond their range, so that he can stimulate them to better reading habits. There are lay people who crave this kind of help, and wonder why their ministers seem so familiar with what everybody else knows, so seemingly unfamiliar with the excellent books that few have found.

"A library," said Thomas Jefferson, "lasts as long as a house." It is well to look to years ahead and when we buy a book to be assured that ten years hence it will be our companion and ready helper — perhaps to make sure even that we would like to have it if we were like St. Paul in prison, approaching the end of our days.

NOTES ON AMERICAN PROTESTANTISM

By PAUL HUTCHINSON

Paul Hutchinson, Editor of the CHRISTIAN CENTURY, *taught a course on American Protestanism here at Perkins during the past summer. At my request, Mr. Hutchinson wrote a few of his impressions in this area for the readers of the* PERKINS JOURNAL.

THE EDITOR

RELATIVELY speaking, Protestantism in this country appears to be in a much more vigorous state than it is today in Europe. When talking with European churchmen who have traveled in the United States, I find that they are usually impressed by the large part which the Protestant churches play in public affairs. They are also likely to comment on the prevalence of church-going as a normal social habit. (If they have had an opportunity to sample the life of Texas Protestantism, such as I have had during these weeks at Perkins, they will be even more impressed with these contrasts.) Statistically speaking, they find American Protestantism adding members at a rate considerably faster than the population growth. And the manner in which our churches raise millions by voluntary offerings, not only for their own support, but also for all sorts of philanthropic and missionary causes, usually registers heavily with a European churchman, especially if he comes from a church accustomed to direct or indirect tax support.

Nevertheless, most of us are only too keenly aware that the picture for Protestantism in this country is not as serene or roseate as the statistics might suggest. Problems of a new and very difficult kind are piling up before us, and for many of them we have not as yet begun to find a solution. Consider, for example, the problem of institutional maintenance.

CHURCH COLLEGES

Where most of our denominational colleges are coming out on this matter of skyrocketing costs I have no idea. I only know that, whatever the difficulties of meeting the payroll of a weekly church paper, I would never exchange them for the financial worries which make most denominational college presidents see that they have an ulcer specialist on the board of trustees.

At the moment, to be sure, these church colleges are not quite as panic-stricken about the financial outlook as they were a few months ago. Selective Service has proved unexpectedly lenient in dealing with students already enrolled, and as I write, Congress is just putting the finishing touches on a new GI bill of rights for Korean veterans. But long-term apprehensions persist, as why shouldn't they while the income from endowment continues to shrink both in size and purchasing power?

Many educators will tell you that the only way to keep a non-state institution going, short of perpetual financial blood transfusions in the form of GI scholarships, is either to have some type of training corps stationed on the campus or to

have the armed forces subsidize the laboratory work in scientific departments. Or both. Denominational college presidents see the peril in such arrangements, but in the face of their mounting financial problems they do not see where to turn except to the government. If tying up with the government and the armed services is the price of survival, then they feel that price must be paid. Nevertheless, many of them were probably jolted when Robert Maynard Hutchins was quoted as saying, on resigning the chancellorship of the University of Chicago, that he had no interest in continuing as the head of a glorified munitions factory.

Hospitals

The same problems arise in connection with the maintenance of such church philanthropies as hospitals. Government aid is now offered these institutions. Behind this offer lies knowledge that equipping and running a first-class hospital has become such a fantastically expensive business that only the resources of tax funds or of the more affluent Texas oil millionaires can pay the bills. At once, the question of separation of church and state comes up. This drove the Southern Baptists in North Carolina last year to instruct the board of their church hospital to return the funds it had already solicited and accepted from the government. The Methodist hospital in Washington, D. C., reached a different decision. It, in company with a Roman Catholic hospital, induced Congress to pass a special bill granting federal funds. Mission boards are asking themselves what relation, if any, there is between the principle of church-and-state separation and the suggestion that government Point Four funds can solve many of their problems in supporting medical, agricultural and other expensive forms of missions. Even the American Friends Service Committee, with its magnificent tradition of voluntary philanthropy, is now working in India with funds provided by the U. S. government under a formally signed contract with the State Department.

Church and State

The more the program of American Protestantism becomes institutionalized, and the higher the costs of supporting great institutions go, the greater will be the temptation to look to the government for support. That this can be done while maintaining inviolate the separation of church and state is very doubtful. Still more is there reason to doubt that it can be done while maintaining the prophetic role of the church as the conscience of the state. There is sufficient vigor in all forms of American Protestantism today to show that there is no cause to despair of the future. But the more closely one examines the situation under the surface, especially in respect to institutional policies, the more cause one finds for serious reflection.

Immigration

No one needs to tell Americans that our nation is rapidly becoming urbanized and industrialized. Yet many of us are reluctant to face the fact that urban civilization is not Protestant. Our cities have been the great catch-alls for immigration, and most of this has not been Protestant. Moreover, rural dwellers who move to the cities and go into our gigantic factories, while living in the rabbit-warrens of our apartment house districts, often lose touch with the church. One of the ministers of the Highland Park Methodist Church which adjoins the Perkins campus told me, in commenting on the addition of more than 400 new members this year, that most of these dug up church letters which had been granted in smaller towns from ten to twenty years ago. Labor union members are not as much cut off from the churches here as in Europe, but their

church membership, if they retain it, is frequently very nominal.

Southern Labor

Exception will be taken by Texans. I will be told that Protestantism is still a mighty and pervasive force in these parts — as much so now as Al Smith discovered it to be in 1928. But this is in large measure because the South has received a relatively small proportion of our immigration and is only now beginning to cast off its predominantly rural character and become as industrialized as the rest of the country. Note how, as this process goes on, the rift between such factory workers as are being organized and the Protestant churches in the South is widening. Southern Protestantism with only a few exceptions, such as the Conference of Southern Churchmen (which is widely charged with being what Mr. Churchill calls crypto-communist), lines up in the current labor struggles in the South on the side of the present wielders of power. For the present, that is the comfortable course. But the outcome of this struggle is inevitable. The South is going to be industrialized and it is going to have labor as powerfully organized twenty years from now as is the case today in the rest of the country. When that day comes Southern Protestantism may have cause to regret its present caution. The Roman Catholic Church is more far-sighted.

Secular Culture

American culture, in this urbanized period into which we have moved, is no longer Protestant. It has never been, and it is not now, Roman Catholic. It is not religious at all. We still like to employ religious symbols, but actually we Americans are living in a secular culture. One measure of the extent to which this secularistic outlook has taken over may be found in the way we have tossed the lore of religion out of the education we provide for our children, in the way we have adopted "scientism" as our substitute religion, insisting that ultimate truth is to be found with caliphers and test tubes and even — God save the mark! — I. Q. tests. It can be seen also in our surrender to material standards of success. It can be seen in the tinsel and glitter and sordidness of the commercialized amusements which bulk larger and larger in our lives. Nor is that sort of thing confined to Hollywood. It runs all through our contemporary American society. There have even been church colleges which have sold their souls for a winning football team.

Rootlessness

One factor which, I believe, tends to weaken the hold of Protestantism and to produce an American people without religious interests is our inveterate habit of migration. The old frontier may be gone, but the American people — thanks to Henry Ford and his competitors — are more mobile than ever. One hardly needs to labor this point in Dallas. But Herman N. Morse, the moderator of the Presbyterian Church, U. S. A., who probably knows more about home missions than any other Protestant, says census figures show that 70 per cent of all American families move at least once every decade. The implication of social rootlessness which lies behind such a fact is staggering. How can Protestantism put its stamp on a people who are here today and gone tomorrow?

Labor Leaders

In this new America which has taken the place of the old rural society we Protestants are confronted and confounded by our secularism, by our social rootlessness

and by our middle class outlook. That became glaringly apparent at the Cleveland meeting in which the National Council of Churches was organized. That meeting had been preceded by much ballyhoo concerning the part laymen were to take in this new organ of cooperative Protestantism. And the laymen were prominent at Cleveland. Mr. Stassen spoke; Mr. Charles Taft spoke; Mr. Pew, the Pennsylvania oil man, spoke. There was a laymen's division formed by good and earnest laymen who, when at home, run stores, manage factories, sell insurance, teach school, audit accounts, direct banks, preside over law courts and even, it was rumored, in one or two cases run farms. Where were the labor leaders? They simply weren't there. Since then the employed staff of the National Council has been doing its best to try to bring some labor leaders into the multitude of departments and commissions through which Protestantism is trying to make its mark on contemporary America. But it is slow work and results so far are very meager.

MINISTERS' WEEK

1953

February 2-5

The Fondren Lectures on The World Task of the Church

By Bishop Arthur J. Moore, LL.D., D.D., of the Atlanta Area of the Methodist Church.

The Peyton Lectures on Psychotherapy and the Christian Evangel

By Albert C. Outler, Ph.D., D.D., Professor of Christian Theology in Perkins School of Theology, S.M.U., Dallas, Texas.

The Jackson Lectures on The Old Testament and Ourselves

By R. B. Y. Scott, A.M., Ph.D., Professor of Old Testament Literature and Exegesis in the Faculty of Divinity, McGill University, Montreal, Canada.

A statement of specific lecture topics will appear in the winter number of the *Journal.*

THE DANFORTH SEMINAR ON COLLEGE TEACHING

By ROBERT E. FITCH

Dr. Robert E. Fitch, Professor of Christian Ethics in the Pacific School of Religion, was requested to write a summary description of the Danforth Seminar held at Perkins. We are pleased to present the following article in answer to this request.

THE EDITOR

WHAT is the religious perspective of college teaching? Or how does college teaching fit into a Christian philosophy of life? In an effort to answer this question a seminar was held this summer at the Perkins School of Theology, with financial backing from the Danforth Foundation, but under the sponsorship of Southern Methodist University. The seminar here paralleled three other seminars held at the University of North Carolina, at Union Theological Seminary in New York City, and at the School of Religion of the University of Southern California. The faculty panel for the seminar at Perkins consisted of Dean Merrimon Cuninggim, Dr. Albert Outler, and Dr. Robert E. Fitch of the Pacific School of Religion in Berkeley.

The personnel of the seminar was unusual, however, in that all of its members were from college and university faculties in different parts of the country. There were sixteen teachers from as many institutions, coming from nine states in the Union, representing twelve or more academic departments, and exhibiting a fair distribution among the natural sciences, the social sciences, and the humanities. They were also diversified sexually, religiously, and racially. Five of the group were women; three of the group were Negroes; while religious attitudes covered everything from humanism to the Roman Catholic convictions of a Jesuit professor of philosophy, with a solid body of Protestants somewhere in the middle. Indeed, at the start of the seminar, one might have wondered how such a group could find any common ground at all among its members; but thanks to the cordial hospitality shown by Dean Cuninggim, by Dr. Outler, and by Chaplain George Baker, it did not take long to establish friendly relations and a common purpose of serious inquiry.

The seminar was held for three weeks from June 23rd to July 12th. It met every morning six days of the week, and had enough enthusiasm to keep going straight through the holiday period for the Fourth of July. The sessions opened at eight o'clock in the morning. First there would be a lecture by a member of the special faculty panel. This was followed by an hour of free-for-all discussion. Then came the break for morning chapel, after which the formal sessions might be resumed, or else informal meetings of committees would be held. The afternoons were reserved principally for reading in the air-conditioned library. In the evenings several special sessions were held, and these were often followed by recreation and by refreshments.

Professor Albert Outler approached the problem in terms of basic convictions in theology. He dealt with the problems of the college teacher in the light of the belief in God as revealed in Jesus Christ. He discussed the relations of authority, of truth, and of faith. And at the end he provided a brilliant summary of contemporary movements in theology as contrasted with the main emphases of the nineteenth century, so that the members of the seminar might know how to relate their own departmental doctrines and their broader professional responsibilities to trends in Christian doctrine. Dr. Outler's own wide experience in visiting many college campuses and in discussing similar problems with other faculty members was of great help here.

Dr. Robert Fitch put his emphasis on the social and ethical teachings of Christianity as they bear on college teaching. He discussed the problem of humanism, the basic Christian teaching about man, the meaning of Christian love, the relation of religion in general to civilization, and the impact of our Protestant heritage on the social and political institutions of democracy. Professor Fitch came to the discussion with a background of twenty years of teaching in various American colleges and universities before he became a professor of theology.

Dean Cuninggim was able to draw on his own careful studies of the role of religion on the college campus in order to point up issues in terms of their immediate practical relevance. First of all he presented a survey of the situation as it now obtains on most campuses. Then he discussed various aspects of the actual religious program at college — the teaching of courses on religion, the establishment of a permanent chaplaincy, the organized religious activities, the college chapel, religious counseling. Next came a presentation of the three basic philosophies of education — classical, progressive, and liberal — as they may actually allow, or as they may be logically required to allow for religion on the campus. Finally, he offered a "Faith for a College," considered whether or not the Christian faith had revelance to that college faith, and made it clear that our problem is not so much to get religion into education as it is to get education into the religious perspective.

However, the members of the faculty group who at this point were officially playing the role of students were by no means passive. There was vigorous give and take in the discussion periods. There were proposals by sub-committees; there was a formulation of a sort of Christian teachers' creed; and, at the end of the seminar, there was a critical evaluation of the whole experience. There was also a reading of selected books in the fields of theology, of Christian ethics, and of education. Some of the extraordinary moments of the seminar were when mere laymen came in and presented summaries and critical appraisals of such writings as Richard Niebuhr's *The Meaning of Revelation,* Brunner's *Revelation and Reason,* and Temple's *Nature, Man,* and *God.*

It was probably the Christian Teachers' Creed which represented the climactic effort of the group mind of the seminar. At first this was called a "Credo", but as it developed in scope it was finally labeled a "Consensus." It began with a preliminary draft formulated by a subcommittee with representatives from the natural sciences, the social sciences, and the humanities, and progressed through several critical discussions by the entire seminar, until it took definitive shape on the last morning of the last day. No one would claim that this "Consensus" was as adequate a statement as it might be. But it did represent a serious effort to take the teachers' ideals of the sanctity of the person, of

truth, and of liberty, and to root them securely in a total Christian philosophy of life.

And what is the outcome of the whole business? Right now it is too early to answer that question. At any rate the Perkins School of Theology has taken part in the effort to pioneer a way for the solution of one of the gravest problems that confronts contemporary American civilization — the divorce between Christian faith and higher education. And with the help of the Danforth Foundation, it is seeking the answer, not by arbitrary pronouncements *ex cathedra* which alienate the secularists as much as they thrill the orthodox, but by patient inquiry and by democratic conference which seek the truth in the light of Christian faith and in the discipline of Christian charity.

(See a photograph of the personnel of this seminar on the inside of the back cover.)

RELIGIOUS FILMS

Bridwell Library of Perkins School of Theology of Southern Methodist University, on October 1, 1952, became the depository for the film library of The Religious Film Association for the Southwestern area. Rentals will be made as usual, but under the direction of Bridwell Library. Formerly, distribution for this area was handled by Association Films, Inc.

The Religious Film Association is a non-profit service agency which was organized in 1942 by official agencies and boards of sixteen major Protestant denominations. Since that time its membership has increased to twenty-five. The RFA is the exclusive 16mm. distributor for the churches' own production agency, the Protestant Film Commission. Likewise many denominational and commercial producers have honored the RFA by offering it the exclusive distribution of their products.

Because Bridwell Library will be handling the bookings for the Southwest for the RFA, the faculty of Southern Methodist University will be given the opportunity of using this vast collection of film as aids in teaching. By such showings as might be made in classrooms, students will gain more critical understanding of the place and usage of religious films.

For bookings, write or call Religious Film Association, Bridwell Library, S.M.U.

DECHERD TURNER, JR.

THE STEINDORFF COLLECTION

BRIDWELL LIBRARY has recently acquired one of the most famous private collections of books in the field of Egyptology in the world. This great collection is the library of the late Dr. George Steindorff, who until his death in January of this year, was one of the world's greatest Egyptologists. Dr. Steindorff was an American citizen, having received his naturalization papers in 1944 at the age of 83. For over forty years he held the Professorship of Egyptology in the University of Leipzig, where he founded an Egyptian Institute which he filled with antiquities largely from his own excavations. For four decades he edited what was until recently the leading Egyptological scientific journal of the world. In an age of specialization, it is refreshing to recall that Dr. Steindorff made significant contributions to every major division of Egyptology; he wrote on Egyptian art; he excavated brilliantly; in philology, he established generally accepted rules for Egyptian vocalization. His Egyptian Museum and Institute in Leipzig, to which after publication of the Nuremberg Laws in 1935 he was refused admittance, were models of organization and clarity. He was forced to leave Germany in 1939 because of his Jewish birth. However, he was able to bring his library with him. After coming to America, he resided in North Hollywood, California, where he continued a heavy program of study and work.

The library consists of approximately 1700 books, most of which are folio size; over 2000 reprints and pamphlets; several hundred photographs; and a collection of clippings and private correspondence. The great value of the library lies in the rarity of such a complete collection; also the few items which might be obtained through private book agents from the used market come at prohibitive prices. This type of collection is not duplicated in this part of the nation.

Bridwell Library will use this collection primarily as research materials for the Old Testament Department of Perkins School of Theology. The collection will provide in written form what the A. V. LANE MUSEUM, housed in Bridwell Library, provides with its collections of objects obtained from various archaeological sites. There is a mummy and various other Egyptian artifacts in the LANE MUSEUM.

Mrs. Fred B. Ingram and Mrs. W. J. Morris, both of Dallas, daughters of the late Dr. A. V. Lane, founder of the LANE MUSEUM, have contributed toward the purchase of the Steindorff library as an extension of the interest of Dr. Lane in Egyptology.

DECHERD TURNER, JR., *Librarian*

ALUMNI NOTES

By HOWARD GRIMES, *Editor*

From the time the JOURNAL *came into being in 1947, until the present issue, Dr. James T. Carlyon did an unusually fine job as Alumni Editor. Changes in faculty committee assignments have brought a change. This statement is an expression of appreciation to Dr. Carlyon for his splendid work, and a word of welcome to Dr. Howard Grimes as our new Alumni Editor.*

THE EDITOR

1917

J. Richard Spann had the unusual pleasure of seeing both a son and a daughter-in-law graduated from Southern Methodist University this spring. His son, Edwin, and his daughter - in - law, Barbara Towner Spann, both received degrees at the spring commencement, the B.D. for Edwin and the M.R.E. for Barbara. Dr. Spann is the director of the Division of Ministerial Training of the Board of Education, and has recently edited a number of books on important topics. The next volume to be released is to be one in the field of Christian Ethics.

1924

Gaston Foote was the commencement speaker at the five high schools of Fort Worth in June. He also delivered the baccalaureate addresses for Texas Christian University and Texas Wesleyan College. Dr. Foote has only recently come to First Methodist, Fort Worth.

1927

Since the class of 1927 is the honor class for 1952, an attempt has been made to secure information about each of the graduates of that year.

Andrew J. Boyles is pastor of the Pearle River Avenue Methodist Church, McComb, Mississippi.

Floyd V. Brower taught in the first session of the Approved Supply School at Perkins this summer. He is pastor of the Eastwood Memorial Methodist Church, Caruthersville, Missouri, and director of the Pemiscot County Larger Parish. He has in the past been Executive Secretary of the St. Louis Conference Board of Education, and a chaplain during World War II. He is chairman of the Board of Missions of the St. Louis Conference and also of the Commission on Town and Country Work.

Edwin C. Calhoun has served in the Southwest Texas Conference during all of his ministry. During World War II he was a chaplain in the Air Force, being separated with the rank of Lieutenant Colonel. He has been District Superintendent of the San Antonio District since 1947.

Martha M. Christopher, the first graduate with the Master of Church Administration degree, now teaches in the Dallas Public Schools.

Paul Christopher has a retired relationship with the North Texas Conference and lives in Dallas.

Joseph M. Connally, having served his term as District Superintendent, is now pastor of First Methodist Church, McKinney, Texas.

Bruce M. Cox is pastor of the First Methodist Church in Llano, Texas.

G. A. Dunn lives in Dallas but considers the entire nation his parish. He has been preaching for 56 years, and is still active in evangelistic work throughout the country. A recent letter from him found him at Russellville, Alabama.

Herbert H. Hamilton lives in Tyler, Texas, where he has a retired relationship because of health. He served as a chaplain during World War II. He is active in Marvin Church. Their son graduated from the University of Texas this year, and their daughter is in Southwestern University.

Samuel Hilburn, remembered by many for his portrayal of Hamlet on the campus, is now president of Dakota Wesleyan College at Mitchell, South Dakota. Having spent many years as a missionary in Japan, he is now making his contribution to the educational life of Methodism in this country.

Horace M. Lewis is pastor of the Methodist Church in Forrest City, Arkansas.

Oscar Machado da Silva, president of the Instituto Porte Allegre (Little S.M.U.), Porte Allegre, Brazil, was present in Dallas in June to enroll his daughter in S.M.U. While here, he visited a number of churches and engaged in numerous other activities. S.M.U. alumni are grateful for their fine "child" to the South.

John F. Reagan represents S.M.U. in the North, being pastor of the church at Whitefish, Montana. He has been Conference treasurer of the Montana Conference for eight years and has been elected for the present quadrennium. He is active in many community affairs, especially Boy Scouts where he has a record of 25 years of service.

Hubert Sone was among those present at the 1927 celebration in June. He and Mrs. Sone were forced to leave China in the spring of 1951, after many years of service in Nanking. Both he and Mrs. Sone were active in the work of the church there. They were detained for four years before being allowed to leave, being among the last of the Methodist missionaries to leave China. They have been living in Chicago prior to securing their new appointment, to Singapore.

George J. Steinman is head of the Department of Religion, McMurry College, Abilene, Texas. Besides his more serious work as professor of religion, he finds time to lead others in creative craft work. He is a member of the "Committee of 100" on Recreation in The Methodist Church, and served on the National Committee that helped to design the symbol of the Methodist Youth Fellowship. It was his suggestion which led to the adoption of the motto, "Christ Above All."

Joe S. Strother, after serving on the McAlester district in Oklahoma, came to historic Bering Memorial Church in Houston. This church is over a century old, having grown out of the old German Methodist Church established not long after First Church in Houston. At present the church is in an air conditioning program, has purchased property to use as a parking lot, and is building the third unit of its plant. The Strothers have a son who is a junior in S.M.U. and a daughter who will graduate in January from high school.

Henry A. Stroup is pastor of the Methodist Church of Keiser, Arkansas.

Herman Taylor died in Garden City, Missouri, on September 6, 1951, from a heart attack. He received both his B.A. and B.D. degrees from S.M.U. He served as a chaplain during World War II.

Otis D. Thomas, after receiving his Master of Arts degree from the University of

Alabama, was appointed the first chaplain of 91-year-old Bryce Hospital in Tuscaloosa, Alabama. Mr. Thomas finds his work of ministering to the patients of Bryce Hospital rewarding and satisfying. Among his many duties is that of teaching in the Psychological Nursing School operated in connection with the hospital. He also assists with public relations, in explaining the work of the hospital to outsiders.

1928

Olin W. Nail was chosen as one of twelve outstanding rural pastors of the Southwest Texas Conference during 1951-52. He is pastor at Falfurrias.

Walter Towner (who because of his B.A. in 1927 shared in the 1927 class celebration) was present to see his daughter, Barbara Towner Spann, receive the M.R.E. degree and his son-in-law, Edwin, receive the B.D. degree. Mr. Towner is Director of General Church School work of the Division of the Local Church.

1929

William C. Craig (also a part of those who celebrated the silver anniversary of the 1927 class because of his B.A. that year) was chosen one of the outstanding rural pastors in the Southwest Texas Conference for 1951-52.

1933

Ben O. Hill and Mrs. Hill were honored by the alumni of Pinson College, Camaguey Cuba, at the 1952 Commencement. The Hills served there from 1913 to 1929, Mr. Hill being president. A common tribute paid both to the school and to the Hills ran something like this: "Whatever success I may have had, whatever happiness, I feel I owe it in large part to the Christian ideals and principles that influenced my life while at Pinson." Mr. Hill is now counselor for Latin-American students at S.M.U. and director of the S.M.U. extension work at Texas College, Tyler.

1934

Lance Webb is teaching a course in Perkins during the Fall Quarter on public worship. Mr. Webb continues his busy pastorate at University Park Methodist Church, where plans for further expansion are in the making.

1939

Ross T. Welch was selected as "man of the year" on May 15 at McCamey, where he had been pastor. On June 1, he was appointed as pastor of Palm Heights, San Antonio. Among other things, he served as chairman of the McCamey Youth Council.

1941

Herbert Stotts has recently published a most useful book on the church survey, entitled *The Church Inventory Handbook.* Those who know the field have acclaimed this book as a fine contribution to the field. Mr. Stotts is professor at Iliff Seminary, Denver.

1942

Jim Ailor has recently moved to Zachary, Louisiana. He and Mrs. Ailor with their three children attended the Louisiana Pastors' School in August. Mr. Ailor completed five years as head of the Louisiana Children's Home in New Orleans, in 1951.

1944

Lloyd W. Ramer has been sent to Lexington, Tennessee, where he will enjoy a recently completed $200,000 church building.

Thomas J. Shipp is in the midst of a much-needed building program at Lovers Lane Church in Dallas. There are so many children in the Church School that there is scarcely space to house all of them, and three church services must be held each Sunday morning.

Wayne Smith was chosen as one of the outstanding rural ministers of the Southwest Texas Conference for 1951-52.

1948

Lynn McAden has seen a dream come true in the dedication of the new building at Mertzon, Texas. Bishop A. Frank Smith led the dedication service on April 6, 1952.

L. B. Broach preached at the opening of the new sanctuary at Quitman, on February 24. He is pastor of the church.

1949

Gordon A. Patterson is now administrator of the Montana Deaconess School in Helena, Montana. The school serves the needs of children from broken homes. Gordon was formerly pastor at Townsend, Montana.

1950

John C. Johnson has recently entered the Air Force as chaplain. He is stationed at Castle Air Force Base, California. Mrs. Johnson and their daughter, Christa Lou, 10 months old, are with him.

Friends of *Raymond Cooley* have been saddened to learn of Mrs. Cooley's death on May 21, in the Fayetteville, Arkansas, hospital. A memorial service was held in Westville, Oklahoma, where Mr. Cooley is pastor, on May 22, with burial in Ardmore, Oklahoma, the following day. Mrs. Cooley was preceded in death by twin sons born that day. Surviving, besides Mr. Cooley, are two small sons.

The S.M.U. Alumni Association has announced the formation of the Alumni Fund Council, the purpose of which is to widen the number of supporters of S.M.U. among its alumni. It is especially important that this be done at a time when the cost of education has risen and the returns on endowment are less. In the Council, each School has a chairman. The person who has been selected for Perkins School of Theology is the Reverend William H. Dickinson, Associate Pastor of Highland Park Methodist Church, Dallas. Class chairman and class representatives are now being chosen and will be announced at an early date.

Each school may select special projects toward which the contributions of its alumni are directed. Several have been suggested for Perkins. Perhaps the most attractive thus far mentioned is the furnishing of the Prayer Chapel in Selecman Hall, now under construction. The furnishing of the building will be a rather expensive undertaking, and if the alumni could assume the responsibility of furnishing the small chapel, it would help measurably toward that goal. The final selection should be made by the Perkins Alumni Association, the Reverend Chess Lovern, president.

Contributions made now should be sent directly to the Alumni Fund Council, Southern Methodist University, and designated as being for the special project of Perkins School of Theology.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE HOLY BIBLE

Revised Standard Version. New York: Thomas Nelson and Sons, 1952. ix + 1291 pages. $6.00.

After more than twenty years of planning and work a new Revised Standard Version of the Bible is ready for distribution. Many *JOURNAL* readers heard Dr. Luther Weigle explain in detail last year during "Ministers' Week," some of the reasons why a new translation was needed. Dr. Weigle made it clear by the use of a great number of specific examples why previous translations were inaccurate both as to exact meanings and the *spirit* of what the original writers had in mind. A few examples will illustrate this point.

The editors of the new Revised Version explain that the King James Version uses the word "let" in the sense of "hinder," "prevent" to mean "precede," "conversation" for "conduct," "wealth" for "well-being," "take no thought" for "be not anxious." There are more than three hundred such English words which are used in the King James Version with a meaning different from the one they now convey.

The attitude of the editors of the new Revised Version toward their work is similar to that held by the King James translators: "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make a bad one a good one . . . but to make a good one better."

It appears to this reviewer that the editors of this Version have avoided two pitfalls which have plagued other modern translators. First, they have not used "timely" or "popular" idioms, and second, they have not become inaccurate as to the *spirit* of a passage by insisting on exact accuracy in regard to the literal translation of a phrase or word. An explanation from the 23rd Psalm will help to make clear what is meant here.

An American Translation, edited by J. M. Powis Smith, uses this phraseology, "He guides me in *safe paths*, for his *fame's* sake." Compare this to "He leads me in the *paths of righteousness* for his *name's* sake." A further example, "Even though I walk in the darkest valley, I fear no harm," in contrast to "Even though I walk through the valley of the shadow of death I fear no evil"; and finally the last line of the Psalm, from an American Translation, "and I shall dwell in the house of the Lord *down to old age*," while from the new Revised Version the line reads "and I shall dwell in the house of the Lord *for ever*."

While there should be no contradiction between the "spirit" of a passage and the accuracy of the same, it appears to this reviewer that this contradiction does exist in some modern versions.

At last the Revised Standard Version answers the need for a Bible that both the teacher and the preacher can use. The beauty of language which is so striking in the King James Version has been preserved, and new accuracy of meaning has been added.

Congratulations are due the thirty-two Biblical scholars, including Dr. William A. Irwin, who is a member of our own faculty, and the fifty members of the Advisory Board for their work on this tremendous task. Thomas Nelson and Sons have done a fine job of printing, and have made a book with a sturdy binding that is attractive in appearance.

THOMAS H. MARSH

What is the Best New Testament?

By Ernest Cadman Colwell. Chicago: University of Chicago Press, 1952. vii + 126 pp. $3.00.

In expanding and publishing a series of popular lectures on the manuscript sources of the New Testament given at the University of Virginia in 1947, Dr. Colwell presents a most timely and excellent book on the subject, What is the Best New Testament? As part of the program for popularizing the new RSV Bible, Dr. Colwell's book should be made required reading for every minister and layman. Never have the problems of textual criticism been so interestingly handled, and certainly no treatment of the matter is so up-to-date.

In answer to the question proposed, the book recounts to reject as in themselves insufficient, four historic points of view: (1) the best New Testament is in Greek, the origin of the Received Text, 1500-1633; (2) the best New Testament is the first one printed in Greek, the reign of the Received Text, 1633-1831; (3) the best New Testament is the oldest one, 1831-1880; and (4) the best New Testament is the one with the best family tree, 1880-1925. Colwell's own difficult to apply but sound answer is that the best New Testament must be chosen verse by verse.

The discussion is everywhere lightened by interesting illustrations of problematic New Testament passages. Read, for instance, the compact and complete treatment of the narrative of the adulterous woman of John 7:53-8:11 on pages 78 following.

In a test of 17 translations with regard to accuracy—and accuracy has less to do with English than with the Greek text used —Colwell finds Goodspeed the best, RSV only sixth, Moffatt seventh, and the King James Version at the bottom of the list.

The historical survey of the situation gives Colwell opportunity to present the project of which he has been a chief promoter, namely the preparation of a new and better edition of the text of the Greek New Testament. If this project should come to some significant completion, it should be followed by a demand for a revised RSV.

Fred D. Gealy

The Interpreter's Bible

Volume I. Edited by Nolan B. Harmon and others. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1952. xxx + 1099 pp. $8.75.

In days of higher and higher prices for everything, including books, a bargain is something to watch for. Here is a bargain to thrill the soul of every Bible student and teacher — a volume of over 1100 pages (each of which contains from two to four times as much matter as a page of an average book), filled with first-class material on the Bible in general and detailed commentaries on Genesis and Exodus. Some of the articles alone would sell for $2.50 or $3.00 if published separately in book form.

The high level of the work throughout would be astonishing if we did not already have Volumes VII and VIII to indicate the standard of scholarship we may expect in this series. A review which would take adequate account of all the material in this volume and assign proper praise to each part would sound like the extravagant advertising of a publisher. Unfortunately, it is impossible to do more than hint at the fine fare awaiting the reader of this volume.

Herbert Farmer, Professor at Cambridge, begins with an article on "The Bible: Its Significance and Authority." Those who have been troubled by questions concerning the authority of the Scriptures and who have found a great deal in current discussions to be confusing if not shoddy thinking, will surely welcome this clear and balanced statement. Arthur Jeffery of Columbia follows with two articles: the first on "The Canon of the Old Testament," an excellent and concise statement of the development of the canon (with a rejection of the notion of two canons, a Palestinian and an Alexandrian—the reviewer heartily agrees); the second on "Text and Ancient Versions of the Old Testament," a judicious discussion which avoids the two extremes which have lately been urged on us with vehemence—that the Masoretic text is almost worthless, and that it is almost infallible. Kittel's *Biblia Hebraica* (3rd ed., edited by Kahle) is given the position of eminence it deserves. Edgar Goodspeed's article on "The Canon

of the New Testament" states the evidence in succinct fashion, producing a valuable introduction which is much briefer than his own earlier book containing useful tables which, sad to say ,are not printed here. Ernest Colwell's article on "Text and Ancient Versions of the New Testament" is almost a model summary of textual criticism, and is probably the best brief guide to the subject in existence. His bibliography does not include his own "What Is the Best New Testament?" which covers in more detail the material of section II particularly; readers who are interested in the subject but who do not read Greek would do well to read this recent book by Colwell, which is written on a popular level.

Allen Wikgren of the University of Chicago has supplied us with a good history of "The English Bible," which concludes with a series of illustrative readings from most of the English Bibles from the Lindisfarne Gospels to the Revised Standard Version; these readings will repay careful study. An excellent series on the "History of the Interpretation of the Bible," by Robert Grant, John McNeill, and Samuel Terrien, will provide an introduction to the subject for those who have given little attention to it (perhaps this would include most ministers) and will certainly be a first-rate summary for those who wish to refresh their minds on the matter. The last article brings us up-to-date, though it is tantalizingly brief in regard to the current trends; these, of course, are spelled out in great detail in the commentaries proper.

Though it does not make easy reading, Georges Barrois of Princeton has furnished us with a useful chapter on "Chronology, Metrology, Etc." It is quite regrettable that he did not take account of the work of Edwin Thiele (*The Mysterious Numbers of the Hebrew Kings,* Chicago, 1951), who has convincingly shown that the many "adjustments" of the Hebrew figures are quite unnecessary, once we understand the method of computing regnal years. Albright's attack on Thiele's work does not touch the issue, being taken up with a restatement of his own views; unless someone refutes Thiele's work by an actual re-examination of the evidence, we may accept it as the best study of the chronology of the monarchy. Perhaps Thiele's work was not available to Barrois at the time he completed his manuscript (which must have been a year or more prior to publication of this volume). The illustrations of Palestinian coins at the end of the article are quite valuable.

George Buttrick, who is Commentary Editor for this series, writes a charming and helpful article on "The Study of the Bible," which concludes the General Articles on the Bible. The General Articles on the Old Testament are placed in four groups: The Books of the Old Testament, The Language of the Old Testament, The Meaning and Significance of the Old Testament, and The Apocrypha and Pseudepigrapha. The first of these groups contains "The Literature of the Old Testament" by William Irwin, Professor Emeritus of the University of Chicago and at present on the Perkins faculty; "The Growth of the Hexateuch" by Cuthbert Simpson of General Theological Seminary in New York; "The Prophetic Literature" by Hughell Fosbroke, also of General Theological Seminary (Dean Emeritus); and "The Wisdom Literature" by William Irwin. This group amounts to a concise Introduction to the Old Testament, and maintains a high level throughout. Two of the articles merit special attention. Simpson's article on the Hexateuch is a very model of clarity, and provides the best brief summary of the problem and its solution that is known to this reviewer; the line of solution is, of course, in some respects Simpson's own — the approach is that which he has already given us in his *The Early Traditions of Israel.* The other special thing to note is Irwin's article on the Wisdom literature, which contains over three columns on Job; those who are unfamiliar with Irwin's treatment of Job have a wonderful and exciting experience in store for them. Not only is his position the most satisfactory from a scholarly point of view, it is the most productive of new spiritual insights and experience—as great numbers of his former students will testify. Since he has modestly given no references

to his own earlier treatments of the problem, it might be of interest to some to know that three of his studies are easily available: "The Progress of Thought in the Dialogue in the Dialogue of Job," in the *Journal of Near Eastern Studies*, January, 1946; and "Job and Prometheus," in the *Journal of Religion*, April, 1950. Any lover of the Old Testament will find these articles stimulating and enriching.

Norman Snaith's article on "The Language of the Old Testament" will be an eye-opener to non-Hebraists. The next group of four articles is headed "The Meaning and Significance of the Old Testament." W. F. Albright leads with an article on "The Old Testament World," providing a concise history of the ancient Near East, including translations of several texts with almost three columns of the Ras Shamra texts, not easily available to most ministers. T. H. Robinson's article on "The History of Israel" follows lines familiar to most of us through his two-volume work (with Oesterley) of the same title. Though extremely brief, it is quite good and will aid those whose knowledge of this history is hazy or non-existent. James Muilenburg of Union Theological Seminary has a much more lengthy treatment of "The History of the Religion of Israel." Although the general approach is good, and the treatment interesting, it is regrettable that he follows almost the traditional view on Ezekiel (see Irwin's *The Problem of Ezekiel*, Chicago, 1943), and (though more briefly) a fairly traditional view of Job, which finds the culmination in the Yahweh speeches. Ernest Wright's article, "The Faith of Israel," supplies a good example of the newer Old Testament Theology enjoying such a vogue at the present time. Robert Pfeiffer's two articles, "The Literature and Religion of the Apolrypha" and "The Literature and Religion of the Pseudepigrapha" are up to his usual high standards, replete with full references and careful outlines. Students who feel they cannot devote the necessary time to a study of the intertestamental writings will at least be able to obtain a general (and extremely sound) orientation in the area by means of those articles.

The remainder of the volume—more than half of it—is devoted to the commentaries on Genesis and Exodus. It was impossible to do more than sample these at random, and no more than general remarks based on brief impressions can be made. The Introduction and Exegesis on Genesis is written by Cuthbert Simpson, whose article on the Hexateuch is so excellent. His work here seems to be of the same high caliber, with adequate indication of sources (based on his full treatment referred to above) and interesting notes on the Hebrew (which is transliterated into Aoman characters). All in all, it appears to be an excellent exegesis of Genesis. The Introduction and Exegesis on Exodus is by J. Coert Rylaarsdam, of the University of Chicago. Here the emphasis is less on sources and language, and more on the theological significance of the text, though explanatory notes and comments on sources and translation are present whenever necessary. The reviewer was disappointed to discover that the explanation of the Divine Name in 3:14 which seems most plausible to him, namely, I AM is who I am—does not appear in the commentary; but then, it does not appear in the RSV either, text or margin, so the omission seems well-nigh universal.

The Exposition of the two books—Genesis by Walter R. Bowie of the Protestant Episcopal Theological Seminary in Virginia, and Exodus by J. Edgar Park, President Emeritus of Wheaton College, Massachusetts — was sampled in the very briefest way. It was a matter of some concern to the reviewer—and probably will be to most readers of this *Journal*—lest the exposition give mere lip-service to the results of modern scholarship and then proceed to "expound" with no regard for those investigations; this is a tendency which appears to be growing. Happily, these two writers appear to be free of such tendencies; they take full account of recent criticism, and base their exposition on it squarely, with an honest regard for the problems which such a procedure inevitably raises. This is good news indeed to the minister who wishes guidance in preaching from the Old Testament as we now

understand it; it is too often the case that either the Old Testament is left strictly alone, or else it is treated just as our ancestors might have treated it. Either way is wrong, and a better way is now pointed out by this volume of *The Interpreter's Bible*. The editors and publishers are to be congratulated for another great achievement in the publication of Biblical helps.

EDWARD C. HOBBS

THE FIRST BOOK OF MACCABEES

An English Translation by Sidney Tedesche; Introduction and Commentary by Solomon Zeitlin. New York: Harper & Brothers, 1950. xvi+291 pp. $4.00.

Nothing but gratitude can be tendered to the Dropsie College for Hebrew and Cognate Learning for its notable project in publication of definitive editions of writings properly belonging to the general title "Jewish Apocryphal Literature." The volume under review is the first of the series, and is indeed a model. After 66 pages of introduction, the text, translation, commentary and critical notes follow, with Greek and its English translation on opposite pages, and brief notes at the bottom.

Printing and format are all that can be desired. The type, Greek as well as English, is clear and clean, and delightfully readable. The English translation is smooth and idiomatic. The notes are short but to the point. No one questions the importance of the material for the student of late Judaism or early Christianity. This printing is especially to be recommended to those who wish to acquire fluency in reading Greek.

FRED D. GEALY

CRITICISM AND FAITH

By John Knox. Nashville: Abingdon-Cokesbury Press, 1952. 128 pp. $1.75.

This book, which comprises the Jackson Lectures delivered at Southern Methodist University and the McFadin Lectures given at Texas Christian University, is a relevant and authentic book; it answers a long-felt need. While it is scholarly and will naturally be appreciated by scholars, its main appeal is to preachers, as the last chapter indicates. Professor Knox sees and sets forth with utmost clarity the relation between the historical study of the Bible and the work of the Christian minister.

Preliminary to a discussion of the critical use of the Bible is a definition of its content. The essential content of the Bible is what Knox calls the "event"—God acting in Jesus Christ for us men and our salvation. This event is in reality a cluster of events which must be distinguished from each other but can never be understood separately. There is a particularly close relation between the "event" and the "community," between the event Jesus Christ and the church; the church, which is the immediate medium of revelation, is in reality a part of, indeed, the culmination of the event. But another element in this total event is the Bible, which is the record of Christ-being-proclaimed and of the church-being-created. Christ is remembered and known only in the church, and our knowledge of the church, i.e., the primitive church, which has a unique significance because of its proximity to the initial event, comes only through the Bible, particularly the New Testament.

The Bible's significance for faith rests upon its recognized historicity. It is this point, with its various implications, which the author emphasizes. The event was an historical event, manifesting itself in a particular time and place, expressing itself in a group of historical writings. How can one's faith, or any element of his faith, be understood except as it is understood historically? This, however, is far from saying that we are at the mercy of the historian. The event Jesus Christ is far more than the historical career of a person; it is Jesus as remembered and responded to. There are therefore in the Bible things of a factual nature and things that belong to the realm of spiritual experience; and it is essential that these be distinguished. As regards the former the historian alone has the right to speak; as regards the latter his findings, no matter what they may be, are powerless to jeopardize the faith. The role of the historian is manifestly limited; yet this limitation in no

wise detracts from the method. The point of the book is that both apologetic and confessional theology have been and can be immeasurably enriched by its application.

WESLEY C. DAVIS

The Torch Bible Commentaries

A series of commentaries, known as "The Torch Bible Commentaries," was begun in England in 1948 and is being published by the S.C.M. Press. The aim of the series is "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." While modern critical scholarship has been taken fully into account, "minute points of scholarship, of language or archeology or text, have not been pushed into the foreground." The several writers are commissioned to keep "in mind the truth that the Bible is more than a quarry for the practice of erudition; that it contains the living message of the living God."

I

The Gospel According to St. Mark

By A. M. Hunter. London: S. C. M. Press, 1948. 153 pp. $2.25.

The Gospel according to St. Mark, by Professor A. M. Hunter of Aberdeen University, measures up to the standard set. The format of the book is attractive. In an introductory chapter background questions are satisfactorily treated. In the commentary each incident is dealt with in a general way and the truth contained set forth; this is followed by a brief interpretation of critical points. Parallels with the other synoptics are given and occasionally the differences explained. Textual difficulties, misplacements and scribal insertions are briefly treated, and often where there is silence in the record illuminating references are made to tradition. Two essays are appended: one dealing with the Son of Man, and the other with the Resurrection. It is to be regretted that the book does not contain an index.

The interpretation of miracles is always a difficult task; one senses the difficulty in Professor Hunter's treatment. In the story of the curing of the maniac he leaves room for rationalization; there is reason for doubt concerning the raising of the daughter of Jairus; a symbolic interpretation of the feeding of the 5,000 is given; the cursing of the barren fig tree is explained as a parable of judgment; yet, while he hedges his interpretation with several "ifs," he holds to the stilling of the storm as an historical event.

The book is warmly devotional and abounds in spiritual insights. It is heartily to be commended to busy people who are sincerely interested in the "essential gospel."

II

The Revelation of Saint John the Divine

By Ronald H. Preston and Anthony T. Hanson. London: S. C. M. Press, 1949. 145 pp. $2.25.

The Revelation of Saint John the Divine is prepared by Ronald H. Preston, Lecturer in Christian Ethics in the University of Manchester and Examining Chaplain to the Bishop of Manchester, and Anthony T. Hanson, Vice-Principal of Dornakal Divinity School, Church of South India, and Chaplain to the Bishop of Dornakal.

The first third of the book is introductory, the remainder devoted to commentary. In the introductory section *Revelation* is described as a "study in contrasts" in which the author makes full use of color and sound; it is a book with a cosmic range, a picture painted on a wide canvas, which seeks to predispose our minds to see things in true perspective. Attention is called to the liturgical character of the book, and suggestions are made as to its devotional usage. While *Revelation* is steeped in the Old Testament it is nevertheless a Christian book through and through. It is agreed that the full gospel is not found in *Revelation;* yet, as against Dodd *(The Apostolic Preaching and its Developments),* the authors hold that Christ is at the center rather than in the background.

The book of *Revelation* is broken into nine sections, somewhat after the traditional pattern. In the fourth division, which

deals with the three series of judgments (chapters 6-16), the authors see a Christian interpretation fo history. "One of the features that distinguished *Revelation* from all other books in the New Testament is the fact that its author is attempting what no other New Testament writer attempts on anything like the same scale; to explain to us how power fits into the divine scheme of things. . . John begins from the belief that all power comes from God. God is absolute ruler of the world. But when God gave man free will (it is what made him man) he had to allow the possibility that man might misuse the power thereby entrusted to him, and this possibility was realized. In the world of John's day it seemed that a greater amount of physical power than ever before was being wielded by the most evil hands the world had yet seen. Rome ruled the civilized earth. This did not mean, however, that God was helpless, frustrated by his own gift of power to man. The world was still God's and was still ruled according to his eternal laws of right and wrong. The way God's power was shown in the world was that the misuse of power entailed suffering and disaster. Wars, starvation, devastation, these were the means whereby it was made plain that power abused was still under God's control. These were the 'judgments' of God, the working out on the plane of history of his inexorable moral laws."

John's work fell into the hands of an editor who rearranged his material, sometimes inserting notes of his own; this naturally resulted in confusion. Nowhere is this better seen than in the last chapters. In his picture of the New Jerusalem, John meant to describe two cities rather than one. These are the Millennial City (chapter 20:4-10, 21:7-22), which followed that strain in Jewish thought which looked for a glorious knigdom on earth, and the Eternal City (21:1-6, 22:3-5) which followed the other strain that regarded a temporary messianic kingdom on a restored earth as a prelude to a new earth altogether.

The layman who has little time or disposition to study the book of Revelation meticulously will find here a sane presentation of the essential message of the book.

WESLEY C. DAVIS

RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE 1765-1840

By William Warren Sweet. New York: Charles Scribner's Sons, 1952. xiv + 338 pp. $3.50.

Professor Andrew C. McLaughlin once wrote, "I suggest a title of an interesting volume, *An Uneconomic Interpretation of History*. Let the writer show how frequently, or if he insists on being a determinist, how always, man has been under the sway of passion, prejudice, racial antipathy, religious animosity; how often he has been willing to sacrifice comfort and even life itself for patriotism; how often under the cloud of ignorance he has lost his way and created only penury when he was seeking a competence, found a stone when he was looking for bread."

Whether or not Dr. William Warren Sweet ever saw that statement I do not know. I do know, however, that his *Religion in the Development of American Culture, 1765-1840* is the best *Uneconomic Interpretation* of the period of American nationalism that has appeared. Dr. Sweet has long been one of the outstanding exponents of Frederick Jackson Turner's thesis of the overwhelming influence of the frontier on American development but he has vigorously denied the truth of the economic determinist portion of the Turner theory. Indeed, Dr. Sweet's writings have been preeminent in affirming the influence of the frontier in American culture while at the same time disproving the theory of economic determinism.

Twenty-five years ago Dr. Sweet staked out the most neglected area of American history—the development and contribution of religion to American life—and he has spent the ensuing quarter century in filling in as many spots as one man could possibly have done. Volumes of source materials have been published, histories of individual de-

nominations have been written, and the whole field of the inter-relation between religion and other phases of American culture has been explored. Now Dr. Sweet, the mastercraftsman, is raising the superstructure fro mamong the building materials he has created. The work under review is volume two of a proposed four-volume history of religion in America of which *Religion in Colonial America* was volume one.

Four things may be singled out in the present volume as especially significant contributions to our understanding of the development of an evolving American culture: the place of religion in the making of the constitution and the struggle for separation of church and state, the contribution of religious revivalism to frontier society, the dominance of church colleges in higher education prior to the Civil War, and the impact of various "utopias" upon frontier development. The first of these is particularly timely since recent years have witnessed numerous efforts to make irreligion of the state on the one hand and the constant efforts of some religious groups to break down separation and gain government recognition and aid.

That his writings are more facutal than interpretive is a criticism sometimes made of Dr. Sweet's work. While the statement is true it is at the same time an invalid criticism because the facts have hitherto been unavailable and Dr. Sweet is not given to interpreting fancies. Based on his extensive previous writings, Dr. Sweet is enabled in the current volumes to begin to make the interpretations long awaited by his readers.

CHARLES T. THRIFT, JR.

NOT A SPARROW FALLS

By Paul Quillian. New York, Nashville and Dallas: Abingdon-Cokesbury Press, Publication Date, Mid-November, 1952. $2.00.

To be published in mid-November is the long-awaited volume of sermons by the late Paul Quillian, for over twelve years pastor of First Methodist Church, Houston. The volume consists of fourteen sermons, centering around one of Dr. Quillian's favorite themes, the importance and worth of the individual Christian. Most of the sermons are essentially as he delivered them from the pulpit in Houston, only two having been prepared by him for publication. One catches in them the vibrancy of a living personality who loved Christ and the Church and who tried to win others not by fear or by threat but rather by his own conviction concerning the reality and adequacy of the Christian message.

"Reading these sermons," writes Bishop William C. Martin in the introduction, "reproduces to a remarkable degree the experience of hearing Paul Quillian preach in person. His sense of kinship with all that is human, his incisive thrust to the heart of reality, and his confident awareness of the power and glory of the unseen realm shine from every page. One who opens this book with seeking spirit can expect to rise from the reading with renewed hope and confirmed purpose to live to the height of his privilege as a child of God."

Indeed, four outstanding qualities of the preaching of Dr. Quillian are evident in the sermons. For one thing, there is no question concerning his unshakable conviction that God loves all men *in particular* and that He has come in Christ to save them, not to condemn them. Second, each person in turn has had placed upon him responsibilities for doing God's will in all the relationships of life. Third, Jesus Christ is the answer to all of life's problems, and the Church and its members are the vehicle through which Christ works. Fourth, there is ample evidence of the human, intimate touch which was characteristic of his preaching and which shines from these pages in surprising clarity. It is the quality which made people repeatedly say, "He seemed to be talking directly to me and my problems."

Only one major aspect of his preaching is missing from the sermons, and this is understandable in view of the theme around which they are grouped. This is the social emphasis. Several sermons touch on the wider application of the Gospel, but none presents it in the clear way which he often

used. One could wish that a subsequent volume might make this aspect of his preaching more evident.

Certainly this volume ought to extend the ministry of one whose voice has now been stilled for more than three years. The sermons will inspire both clergy and laity alike, even as they do this reviewer. Not only those who were privileged to sit under his ministry but also those who never heard him can catch the vibrancy of a great Christian personality in these sermons. As an addition to one's library of devotional and sermonic material or as a gift to a friend, either clergyman or layman, this volume ought to be included.

HOWARD GRIMES

THE CHURCH INVENTORY HANDBOOK

By Herbert E. Stotts. Denver: Wesley Press, 1951. xv + 235 pp.

Only in recent years have the research methods of sociology been applied to analyses of churches. Professor Stotts of the Iliff School of Theology has collected in this handbook the most frequently used techniques employed in church surveys. These research devices are described in detail and illustrated from the studies of the Iliff Town and Country Survey. Although dealing primarily with the town and country church, the book also has relevance to the urban church. Among other things the book discusses church relocation, church school attendance, stability of community, construction of questionnaires, and the preparation of charts and graphs.

The author is thoroughly familiar with the varieties of statistical investigation, but does not bog down in a morass of involved data. The presentation is simple and concise. However, he may be criticized for his failure to mention that biased error is found in the reports of most churches. Unless such error is eliminated prediction becomes very risky, especially when only a short period is used as the basis for prediction. Few statisticians would care to hazard the guesses made in Chart XII.

The few minor criticisms which can be made should in no way detract from the eminent value of this practical guide. It is a handbook which will constantly be used as a resource book by all who are interested in analyzing the work of the church.

DOUGLAS E. JACKSON

SELF-ENCOURAGEMENT

By Z. R. Fee. Dallas: Wilkinson Publishing Co., 1952. 318 pp. $3.00.

One of the members of the Central Texas Conference of the Methodist Church has set the rest of us an example in industry and courage. This is the fourth of his publications to appear in the past two years. The titles are attractive: *The Christian's Philosophy of Religion,* 1951, *Home Sweet Home—Here and Hereafter* and *The Divine Plan of Man's Salvation,* 1952. They may be secured from the Wilkinson Publishing Company, 1717 Wood Street, or from the Cokesbury Press, 1910 Main Street, Dallas.

Mr. Fee will be remembered by many of his fellow-alumni of Southern Methodist University as a pastor, as an evangelist, and as a writer. In all his work he is the preacher. He is a faithful interpreter of the Christian Gospel as he understands it, and with most of his message the average preacher will have little disagreement. The books will be helpful, especially to the layman and to the untrained minister. They are written in plain and simple English, with little of critical or philosophical terminology.

With the book on *Self-Encouragement* I find myself in hearty agreement at many points. There is a bit of pessimism however, which seems out of joint with the rest of the book. In fact, the author corrects himself, once he gets away from his own unhappy experience in one of his pastorates. My own observation and some experience lead me to an opposite judgment from his statement relating to a time of burden-bearing and of sorrow in which he reaches the general conclusion, "Then you will find that your best friends can or will do little to help you, and your other friends will forget you and turn away in pity that is worse than no friendship at all." His later judg-

ment seems to me much sounder, when he warns us of the wrong mood in meeting our difficulties and seeks to save us from "judging the whole of life by one of its parts."

J. T. Carlyon

The Scriptures of Mankind

By Charles S. Braden. New York: The Macmillan Company, 1952. xiii + 496 pp. $6.50.

The past decade has witnessed the publication of a number of one volume attempts to give the general reader and beginning student a bird's-eye view of the sacred writings of the world's religions. Anyone having even a slight knowledge of the scriptures of mankind will recognize the difficulties involved in presenting an adequate scholarly introduction to their history and thought-world, together with selections from the scriptures themselves, which will meet the scholarly test as well as the publisher's space limitations and the general reader's interests. Professor Braden of Northwestern University has more closely approached the ideal for such a book than any other author known to this reviewer.

Drawing upon his experience in teaching a college course in the subject, Professor Braden gives the reader both a knowledge of and appreciation for the writings which men around the world revere, and to which they look for guidance and spiritual comfort. Here is a book which is not only admirably suited for introductory courses in the History of Religions, but which should be on the reading table of every Christian minister and layman whose concern for the world mission of the Christian Gospel is sincere enough that he recognizes his need to know and appreciate the spiritual experience and visions of non-Christian peoples.

Philip H. Ashby

The Christian Interpretation of Religion

By Edward J. Jurji. New York: The Macmillan Company, 1952. 318 pp. $4.50.

What shall be the attitude of Christianity toward the other religions of the world? From the earliest days of the Church this has been a problem for the Christian leader and thinker. Today it is a question which is also on the mind of the intelligent layman.

Professor Jurgi of Princeton Theological Seminary, deeply aware that this problem must be recognized by contemporary Christianity as it pursues its historical world mission, attempts to answer the question in the light of two present-day facts: Christianity's growing awareness that its essence is not to be identified with Western culture, and the vast amount of knowledge concerning the non-Christian religions which is now available to Christianity.

In detailed discussions of the various non-Christian religious experiences of humanity, including primitive, ancient, and modern, Dr. Jurji points to the fact of general revelation, but shows how in each case human perversions have all but erased the original content of the general revelation. It is in the fact of general revelation and its mistreatment that Christianity finds its greatest opportunity and its biggest obstacle in bringing adherents of the other religions to the truth in Christ.

What shall be the Christian attitude toward non-Christian religions, and what shall be the basic methodology of contemporary Christian missions? "Neither contempt for other peoples' religious pilgrimage nor passive acquiescence in the so-called inherent similarity of all faiths will really meet the crisis of the hour. Nothing less is required of us than a new consciousness and an awakened sense of responsibility, determined to interpret Christianity in terms appropriate to its genius and universality and commensurate with the relevance of God's truth to the needs of seekers throughout the entire world."

Philip H. Ashby

Ways of Worship

Edited by Pehr Edwall, Eric Hayman, and William D. Maxwell. New York: Harper and Brothers, 1951: 362 pp. $4.00.

Before this review appears the meeting of the Faith and Order Movement of the World Council of Churches at Lund, Sweden, will

have passed into history. That meeting will have had before it and possibly come to agreement, or have advanced in understanding of disagreements, upon the issues dealt with by the contributors to this volume. The book collects a group of essays intended as background studies for that convocation; however, its preparation goes back to the authorization in 1939 of the commission responsible for it but prevented from completing the work by the second World War. The delay was not entirely unfortunate, for in the meantime two developments served to give new significance to the enterprise. One has been the renaissance of liturgical worship in all branches of the Church, Catholic and Protestant. The second has been the growing realization that the assumption voiced so hopefully a few years ago in many quarters to the effect that whatever our theological differences, we could at least unite in common worship of One God, through Jesus Christ, in the Holy Spirit, was reversing the true order of the problem of ecumenicity. As the introductory report of the commission says,

> In actual practice ways of worship are never built up in a theoretical way by drawing liturgical consequences from dogmatic tenents. Rather is the creed born from worship.

The American reader of the volume will find in it a rich and provocative account of both of these developments. He will be acquainted here with the resurgence of liturical concern now quickening in the Protestant churches of England and the Continent, and with the vigorous, if not always dogmatically uninhibited, thinking on basic theological premises and interpretations of worship going on in the same quarters. The central question with which both of these tendencies appear to be concerned is that of the place and meaning of the Eucharist in the worship of the Church, particularly in its relation to The Word. But as an American reader he will ask two disturbing questions: First, are the contributors representative of the positions held by their respective communions, or are they—as a few seem almost openly to avow—the more discontented, if not creative, members of these communions in matters liturgical? For example, he will be impressed with the prominence taken by Anglo-Catholics among British contributors.

Secondly, why are only two Americans included among the contributors? (Dr. Georges Florovsky, though residing in the United States as dean of St. Vladimir's seminary, would seem to be speaking more as an *emigré*—though a welcome one—than as a representative of American Protestant tradition.) Though these two write with acceptable competence—who can speak more acceptably for American Methodism than Harris Franklin Rall?—why does the reader come to feel that these contributions appear somehow irrelevant to the main purport of the volume?

Has American Protestantism little to say on questions of liturgy? Or do our European colleagues just assume that we have little to contribute? Or is the whole discussion herein presented only obliquely relevant to the life of the Church in its modern crisis? None of these questions can be answered in such a way as not to leave the reader uneasy about the consequences.

For that reason, as for others, the book should have a wide and thoughtful reading by ministers; and especially by those who may feel that they have all the questions of Faith and Order, of Life and Worship, well in hand in their chancels and among their own good people.

JOHN L. CASTEEL

BIBLICAL AND THEOLOGICAL STUDIES

By Benjamin B. Warfield. Edited by Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Company, 1952. 580 pages. $4.50.

This is the third volume of republication of Warfield's works, but the editor warns that it may not be possible to continue the reprints. As the title indicates, the book consists mainly of essays on a variety of the-

ological subjects, together with a brief sampling of Warfield's sermons. An especially valuable feature of the volume is the biographical sketch which runs to almost forty pages.

Warfield, who was professer of theology in Princeton seminary for more than thirty years, died in 1921. It is apparent, then, that the content of the present volume is old by normal standards of publishing, some of it having been written nearly fifty years ago. However, as the editor well remarks, it deals with permanent issues, so that except for certain peripheral matters it is not out of date. Warfield, too, seems to be in process of becoming a sort of high priest of conservative theology; hence this republication serves a real need. Whatever one's position, it is of great interest to those who cannot accept the conservative position but would have it expounded by one of its abler exponents.

The attractive personality of Warfield is clearly set forth in the editor's sketch; the essays and sermons reveal his broad erudition and the depth and earnestness of his religious convictions and experience. He makes his position very attractive; unfortunately he does not succeed in making it equally cogent.

The center and basis of all seems to be for him a belief in the supernatural. One may commend heartily what he says about a supernatural God. But he goes on: belief in such a God entails acceptance of the "supernatural act." "It is inconceivable that His activities with reference to [the world], or even within it should be confined to the operation of laws which he has ordained for the regulation of *its* activities. . . And if for any reason . . . there should a 'rift appear in the lute', who dare assert that the supernatural God may not directly intervene for its mending . . .?" But surely this is precisely the sort of *a priori* theorizing that theology must avoid if it is to command respect. We have learned the basic importance of facts in any sound thinking, whether practical, scientific, or theological. To talk about what must have been, or the like, may prove entertaining, but it is scarcely profitable. If Warfield could demonstrate certain events as clearly supernatural, he would deserve a hearing; otherwise he is wasting our time.

Of the same quality is his concept of "supernatural revelation." "How should we be advantaged by a supernatural redemption of which we knew nothing? . . . Only then as God spake through His servants, the prophets and apostles, could the mighty deeds by which he would save the world be given a voice and message." It will be apparent that all this is far short of a "supernatural revelation" in the sense he means. That God spoke through holy men of old we gladly affirm. There is available a large bulk of fact relevant to the means of this speaking; but once again Warfield prefers the devious modes of presupposition to the clarity of solid induction from ascertained facts.

As we are prepared to believe, he holds that the doctrine of the supernatural birth of Jesus is essential to Christianity. It is too much to expect that his *a priori* thinking has been abandoned here; instead "the supernatural Savior, who came into the world to work a supernatural salvation could not possibly be conceived by [the New Testament] as of this world." However, the major line of argument is to insist that the dogma was held by "the only Christianity in which I can personally have more than a historical interest," that is, "the Christianity of Christ and his apostles." Ignoring the very dubious quality of his alleged basic fact, it is evident that by the same sort of thinking it is essential to Christianity to believe that disease is caused by demon possession, that magic is a reality, that the earth is flat and does not extend beyond Gibraltar and the Indus, and . . . that the total of first century ignorance is forever embalmed in a static and sterile pseudo-Christianity.

William A. Irwin

Natural Science and the Spiritual Life

By John Baillie. New York: Charles Scribner's Sons, 1952. 43 pp. $1.75.

Although priced too high, this "Philosophical Discourse delivered before the British Association for the Advancement of Science at Edinburgh on 12 August 1951" is a model of clear and vigorous English, and of careful and trenchant thought. The main point in the analysis of the historic tension between science and faith is that modern science could not come into being until the ancient Greek cyclical theory of world-process had given place to the Christian view. That ancient science was so little observational or experimental is due to the fact that it failed to take into proper consideration the contingency of the world. It was first the Christian doctrine of creation that "rolled the circle of time out flat," thus making inductive science possible. Modern science has therefore been declared to be "the most adequate expression of Christianity so far." The point is further made that since the relation between science and faith is as indicated above, "if faith should languish, the scientific impulse would in the end languish no less." And although "there is no region of the soul's experience to the understanding of which scientific procedure has not its own contribution to make, nevertheless "the illicit extension of the categories of natural science to the inner life of the spirit presages the final betrayal of our human birthright." Fred D. Gealy

Christian Knowledge of God

By J. Harry Cotton. New York: The Macmillan Company, 1951. 180 pp. $2.75.

Not often does a successful college or seminary president resign that he may be a teacher of philosophy. But a casual reading of this very thoughtful and helpful book will bring the reader the reason why Dr. Cotton left McCormick Seminary to teach at Wabash. He has something important to say, and he says it well.

The question of revelation is to the fore in these days and many have essayed to help us give it the proper place in modern thought. Dr. Cotton has done better than most. Any serious preacher or student who wants to find proper and important place for reason will profit from a careful reading of *Christian Knowledge of God.*

The fine balance of mind which is Dr. Cotton's is well revealed in a paragraph in the chapter "Revelation and Reason."

> Faith needs the work of reason in clarifying the convictions of the Church, the household of faith. Only with a strong confidence in its Gospel can the Church minister to the needs of our tragic time. Assurance and conviction are born in the personal encounter with Jesus Christ as the Word of God. But this faith must relate itself to the world of human experience. The God who is Sovereign, Judge, and Redeemer, must be related to history, to nature, to human conduct and thought. If faith pretends to dispense with reason, then it will become an impertinence in the world of human affairs.

The book has grown out of the James Sprunt Lectures of 1947. It profits by having been spoken. It deserves a wide reading among Methodists as well as among Presbyterians for whom it was first intended.

J. T. Carlyon

Catholicism and American Freedom

By James M. O'Neill. New York: Harper & Brothers, 1952. 287 pp. $3.50.

This is a Roman Catholic layman's answer to the criticisms of his Church, as they appear in Paul Blanshard, *American Freedom and Catholic Power,* a Beacon Press book of 1949.

It seems to me a regrettable publication. This is said by the reviewer after many years of earnest efforts in behalf of better understanding between Roman Catholics and Protestants. It will probably satisfy Roman

Catholics, who will thereby be led to close their eyes to the matters which Mr. Blanshard had discussed. It will likely further alienate the earnest Protestant who has been willing to read the book in the interest of a fair evaluation of the argument.

I was hopeful that the book would make a real contribution to a better acquaintance with the Roman Church at its best, until I reached page 48. There I read, as a comment on the First Amendment to the American Constitution:

> No person has an *intellectual* right to believe or to proclaim that the *intent* — or *purpose* of the First Amendment was anything other than to prohibit *any federal law either for or against a national preference for one religion or one religious group.*

Here is the sort of dogmatism which fails to commend itself to the Protestant, who has a deep interest in "American Freedom." The position taken here by Mr. O'Neill would possibly make the Roman Church as authoritarian in the United States as it has been elsewhere.

Instead of making a clear and helpful answer to the charges of Mr. Blanshard the author resorts to abuse. For example on page 67 he comments on the Protestant fear (expressed by Blanshard) that the sovereignty of the Pope and that of the Church are really one by saying, "This insulting reference to average Catholics is not explained or *documented* in any way."

Mr. O'Neill seems to me to support rather than to correct the general position of Mr. Blanshard. For this I am genuinely sorry.

J. T. Carlyon

One and Holy

By Karl Adam. New York: Sheed and Ward, 1951. 130 pp. $2.00.

In striking contrast with the above volume by O'Neill, here is a Roman Catholic scholar at his best and as the best representation of his Church. It is a book written in the interest of church union, particularly in behalf of union between Lutheranism and Catholicism (Roman). For this result he has some optimism, even as he suggests the basis of understanding.

While critical of the theological position of Luther in incidental matters, and regretting the largely subjectivistic type of his religious experience, Dr. Adam has high appreciation for the great Reformer. Among the "magnificent qualities" of Luther, he lists "his marvelous gifts of mind and heart, his warm penetration of the essence of Christianity, his passionate defiance of all unholiness and ungodliness, the elementary fury of his religious experience, his surging, soul-shattering power of speech, and not least that heroism in the face of death with which he defied the powers of this world."

Quite as surprising is the frank acknowledgment of the weaknesses and the sins of the Church of Luther's day. "It was indeed night in a great part of Christendom." Of the Roman leaders, especially in Germany, he writes, "In this waste of clerical corruption it was impossible for the spirit of our Lord to penetrate into the people."

But he pleads for recognition of progress which has been made in the Roman fellowship. "If Luther returned today . . . he would find a Roman Church which he would never have attacked."

Surely this is the temper which must prevail on each side if Protestantism and Catholicism ever reach a basis of union. Every lover of the *Una Sancta* should read this little book.

J. T. Carlyon

Church Music

By Archibald T. Davison. Cambridge: Harvard University Press, 1952. xi + 148 pp. $3.25.

The noted James Edward Ditson Professor of Music in Harvard University has dropped another bomb on the generally impermeable surface of the world of church music. Readers of his earlier *Protestant Church Music in America* are aware of the

fact that he approaches the problem, first, by distinguishing the sacred from the profane; then he interprets that distinction in terms of association, and then offers precise characterization of the two forms of music, music appropriate to the church and that appropriate to the "world." Holding up the music most commonly used in our churches to the plumbline which he has set up, Professor Davison has no trouble finding that the church has by and large secularized itself and sold its musical birthright for a mess of pottage. As pleasers of men and not of God, the churches have musically let themselves down to the trite and trivial. They have covered the nakedness of the forms of worldly music with but a thin veil of piety and have promoted these musical sluts to the chief seats of the sanctuary itself. Of all this, Dr. Davison will have nothing. It is time, he thinks, to cleanse the temple musically, and he is ready to wield the whip of cords. To this end he makes whips of words, of wit and humor, of sarcasm and scorn.

There is not space in this review to debate the basic assumptions of the book. That his is a possible point of view and one convincing to many church musicians and clergymen, there is no doubt. And although there is more to be said relative to the meaning of the "sacred" and the "profane" that Dr. Davison says, his piercing and intolerant point of view may serve significantly as a means of waking people up to an issue of which many are unaware.

Some pungent statements may entice the reader of this review to further sampling. The music of "Blessed Assurance," Davison describes as a "silly, wooden-legged, mock minuet." In the comments on "Safe in the Arms of Jesus," the gospel hymn form is described as "that embarrassingly autobiographical record of Christian snobbery." "More than once in the middle of 'Let the Lower Lights Be Burning,' I have been embarrassed and shocked to find that what I was really doing was 'Seeing Nellie Home.' And this hot one: "The proved accomplishments of the gospel hymn were three: it demonstrated the complete absence of any corporate sense of humor from the laity of the Protestant Church; it set in motion a flood of congregational vocal effort that up to that time had been as inarticulate as the waters of the Dead Sea; and it revealed the appalling depths to which American public musical taste could descend when left to express itself without restraint under ecclesiastical auspices. The archetype is, perhaps, 'When the Roll Is Called Up Yonder I'll Be there!" Of course Davison is not fair to the gospel hymn movement, although neither poet nor musician can say much in behalf of either its words or music.

Actually the contents of the book are much more serious and constructive than these brief excerpts suggest. These will stir the reader either to *Te Deum* or to a snort. In either case the challenge of the author should be faced.

Of special note for choirmasters will be the list of anthems in an appendix. Of living composers, only Virgil Thomson (mispelled "Thompson"), Vaughan Williams and Healey Willan are named.

FRED D. GEALY

THE ORGANIST AND CHOIRMASTER

By Charles L. Etherington. New York: The Macmillan Company, 1952. xiii+178 pp. $3.75.

Mr. Etherington is an organist and choirmaster of the Church of England in Canada, resident in Ontario. His book is directed primarily to Anglican church musicians in small communities and to others not familiar with the Anglican services and traditions and who may wish to work in the music of that church.

Successive chapters treat the *servants* of the church. (Choirmaster, organist, choristers), the *seasons* of the church, the *music* of the church, including chants, plainsong, hymns, anthems, and organ music, the *services* of the church, equipment and organizations, and choir etiquette. Although obviously much in the book is relevant only to Anglican services, non-Anglican musicians and ministers could profit by reading it.

Although Mr. Etherington's tastes may fairly by described as "middle-brow," they would probably be thought "high-brow" by some. He insists that hymns should be good poetry and hymn-tunes good music. He is rather kindly disposed toward Victorian hymn tunes and anthems. The processional he thinks is seldom appropriate and generally a bad habit. He does not recommend frequent use of solos: few soloists can be self-effacing, and few solos measure up to the church's standard of music. "Perhaps ninety per cent of the 'sacred solos' might be described as ballads with sacred words (some have not even that saving feature) and the accompaniments are totally unsuited to the organ." No soloist should be allowed to sing with back turned to the chancel.

For weddings, his rule is that "any music unsuitable for a church service is unsuitable for a church wedding." He lists as "in shocking taste" such solos as "O Promise Me," "I Love You Truly," "Because," and so forth. "If the organist does not oppose their use, the rector should."

The book is to be recommended to ministers as well as to church musicians, although it could be better. There is great need for a more complete book, one that deals with non-Anglican churches and their musical problems on the higher level on which they are being felt by thoughtful and progressive churches.

FRED D. GEALY

FOUR PROPHETS OF OUR DESTINY

By William Hubben. New York: The Macmillan Company, 1952. 170 pp. $2.75.

Formerly a European Roman Catholic, Mr. Hubben has become a devout Quaker. He is serving as editor of the *Friends Intelligencer* and as a teacher in the George School in Pennsylvania.

The "Four Prophets" who are presented in this biographical study are called by the author "The Four Apocalyptic Horsemen." They are messengers of destruction and of despair; yet they have messages which a superficial age must hear.

Soren Kierkegaard lives still in his dominant influence on the whole Existentialist group which ranges "from atheism (Heidigger, Sartre) to Protestant biblicism (Barth), Kantianism (Jaspers), Catholic existentialism (Gabriel Marcel), and the neo-orthodoxy of Reinhold Niebuhr."

Fyodor M. Dostoevsky believed in the hidden spiritual power of the Russian people, even as he became the severest critic of Roman Catholicism in Europe. His picture of the *Grand Inquisitor* deserves to be read by all religionists who would exalt the spirit of Jesus Christ. Few novelists have felt more keenly the problem of guilt and of suffering.

Friedrich Mietzsche has shocked us all with his terrible indictment of modern Christianity, which, the thinks, can be explained only on the assumption that "God has died." Therefore this iconoclast would destroy all the traditions which fetter the human spirit.

Franz Kafka is our most pessimistic modern dreamer. Having lost faith in Judaism, and with it faith in all religion and goodness, he became reconciled to the despair which he saw falling upon the world. "Kafka's main theme . . . is an ever present sense of guilt, perhaps sin," for which he finds no forgiveness and therefore no peace.

Mr. Hubben is himself a stalwart Christian, but he believes we need to face these prophecies of our doom.

J. T. CARLYON

THE WINGS OF FAITH

By H. V. Martin. New York: The Philosophical Library, 1951. 132 pp. $2.75.

Here is the book that many a weary student will welcome. Dr. Martin is an enthusiastic disciple of Soren Kierkegaard. Here he sets himself to the task of making others acquainted with his master for whom they should have a great affection. The book is a sort of "Religious Digest" of the Dane, now become a major figure in theology. Kierkegaard has written so much and so contradictorily that the average reader is left in confusion of mind. Not so with Martin.

He knows and he has the gift of clear expression.

The book abounds in quotations from the major works of Kierkegaard, but they are introduced in such a fashion that the reader feels he is being given the best of personal conduct to the very heart of Existentialism at its source.

On page 37 Dr. Martin summarizes the major conceptions of Kierkegaard.

> Christianity is not a communication of knowledge, but a communication of existence. We are not saved by getting to know something we did not know before, but by the transformation of our existence and life through Divine Grace. The Gospel is not a religious philosophy, but God's active response to man's total despair. Christian truth, therefore, is not in a series of doctrines about God and Christ, but in a right relation of faith.

The word *Faith* is at the centre of all the book. The chapters are entitled Religion and Faith, The Problem of Christian Faith, The Object of Christian Faith, The Nature of Christian Faith, The love of Christian Faith. In these pages we see Kierkegaard as "poet, novelist, critic, philosopher, theologian, prophet, all in one."

J. T. Carlyon

The Nature of the Church

Edited by R. Newton Flew. New York: Harper and Brothers, 1952. 406 pages, $4.00.

Discussions in the several sessions of the World Conference on Faith and Order over the past twenty-five years have revealed that major difference between the Communions is the doctrine of the Church and Ministry. In 1938 and 1939 three international commissions were appointed to study this conception and to bring to the larger body its findings.

Over a period of more than ten years this work has gone forward. The two volumes here presented deal (1) with the Doctrine of the Church, and (2) Intercommunion. Some fifty papers are brought together in these two volumes, each one being the understanding of the author as to the teaching of his Fellowship upon the matter in hand. Among the contributions from the United States are: W. O. Carver for the Baptists, Walter M. Horton for Congregationalists, W. E. Garrison and A. T. DeGroot for Disciples of Christ, and for Methodists Clarence T. Craig and Harrison F. Rall.

Materials in these two volumes served as basis for the work of The World Conference at Lund, Sweden, in August, 1952, two representatives from this section being Dr. W. A. Smart from Emory University and Dr. Albert C. Outler of Southern Methodist University.

Robert Goodloe

The Reformatlon of the Sixteenth Century

By Roland H. Bainton. Boston: Beacon Press, 1952. xi+276 pages. $3.75.

The author explains why he wrote this volume: "Such a book is needed because there is in the English language no survey of the Reformation which is up to date in scholarship, pitched at the level of the educated layman in style and vocabulary, and focussed on the religious interests of the Reformation."

In preparation of his direct discussion of Luther and the Reformation Dr. Bainton summarizes in a single chapter the previous development of the Church, and indicates its relation to society and the world at the close of the fifteenth century. Upon that background he presents Martin Luther, with the longing for inner peace which characterized so much what the reformer thought and did. Under this personal consciousness of God and of man's relation to the Diety, changes could not but be made in the Church and in its means of salvation. Dr. Bainton presents these modifications, worked out through the major religious bodies of the sixteenth century. As the Church had been related to individuals and the State in

earlier periods, so also was the Reformation Church a part of the total life of Europe in its day. Writing to the publisher, Professor Bainton expressed the hope that this book may "serve as a convenient summary of the Reformation through the whole of Europe in the sixteenth century." In a most satisfying measure this hope is fulfilled.

ROBERT GOODLOE

PRESBYTERIAN PANORAMA

By Clifford Merrill Drury. Philadelphia: Board of Christian Education, Presbyterian Church in the United States of America, 1952. xvi+468 pp. $3.75.

The first really significant development in America following the adoption of the Constitution of the United States was the movement of peoples across to the West. The Churches were even more keenly aware of the importance of this dispersion of the population than were the national and state governments concerned. During the ten years, 1780 - 1790, the Churches having members well distributed over the Thirteen Colonies formed national organizations. To Presbyterians goes credit as the first to establish a missionary body whose business was the evangelization of the opening West and South. *Presbyterian Panorama* is the story of that work, covering the one hundred and fifty years of operations of the Presbyterian Board of National Missions. This is a thrilling account, written by Dr. Clifford Merill Drury, a chaplain during World War II, and at present historian of the Chaplains' Corps.

ROBERT GOODLOE

METHODIST MEN'S HOUR

A Jurisdictional Radio Program

The Methodist Men's Hour is a thirty-minute radio program sponsored by the Board of Lay Activities of the South Central Jurisdiction of the Church. The program began the first Sunday in October and is to continue for 35 weeks.

Dr. Marshall T. Steel, of the Highland Park Methodist Church in Dallas, is the preacher. The music is by choirs from the Highland Park Church, Dr. Federal Lee Whittlesey, Minister of Music, directing.

The program is on stations throughout the Jurisdiction and records are available free of charge for stations which use them at times which do not conflict with local church services. Copies of Dr. Steel's sermons are available upon request.

The Methodist Men's Hour is produced in the Radio Room at Perkins School of Theology. The producer and announcer is Dr. Thomas Marsh, Professor of Speech in Perkins. For information about the program, address The Methodist Men's Hour, 3300 Mockingbird Lane, Dallas, Texas.

The photograph above, taken in the Social Room of Kirby Hall, shows the personnel of the Danforth Seminar held at Perkins this summer. Seated left to right: Albert C. Outler, Mrs. Ione Bryant, Miss Irene Morgan, Miss Georgia Haswell, Miss Mabel Murphy, Mrs. Lloyd D. Huff, Mrs. C. C. Doak. Standing, left to right: J. Lem Stokes, William M. Pender, Theodore Mahler, B. A. Turner, Robert E. Fitch, Daniel DenUyl, E. Frank Waring, Linus J. Thro, L. E. Scott, Harold I. Woolard, C. C. Doak, Merrimon Cuninggim.

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